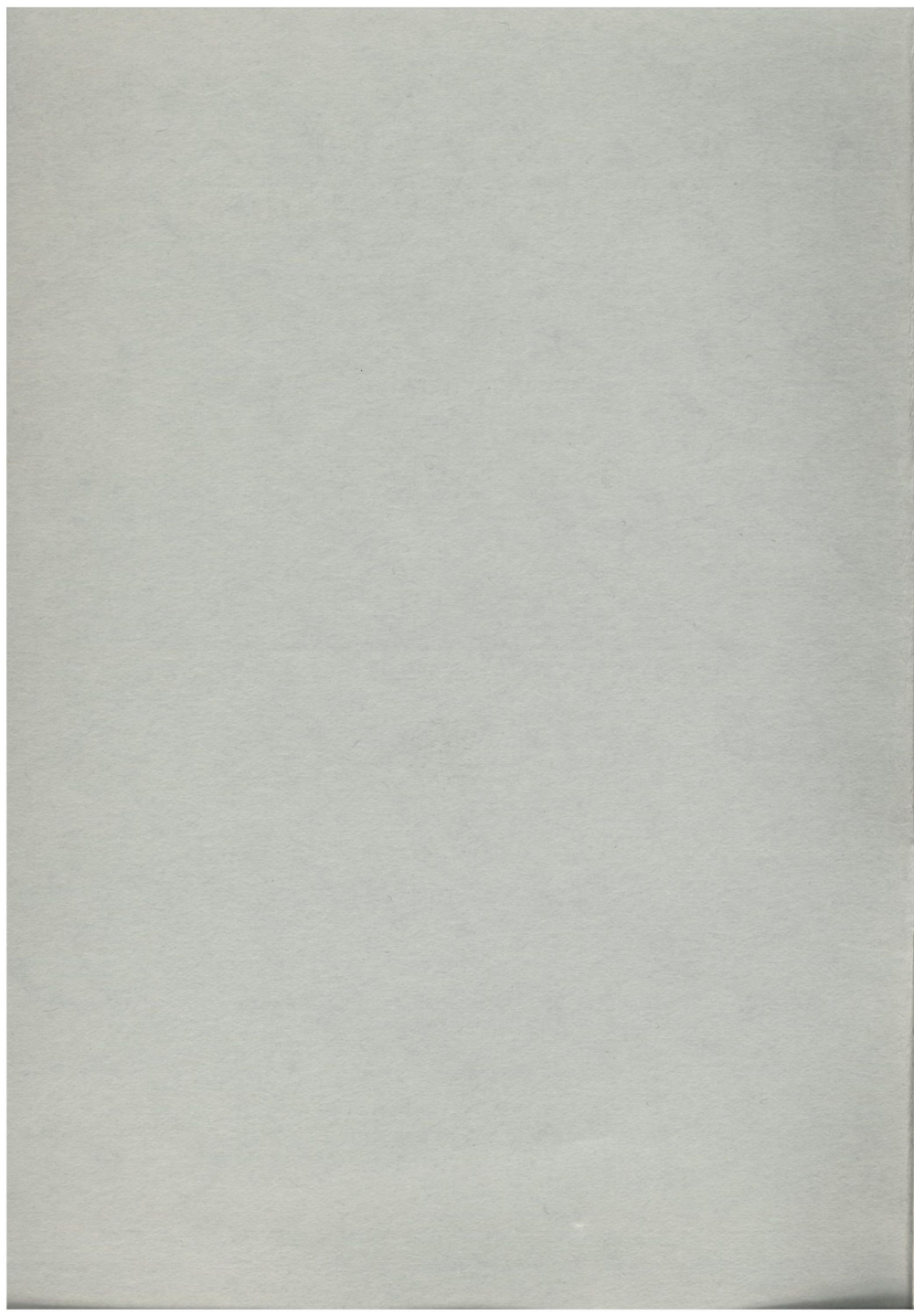


**MENNONITE  
MISSION STUDY  
COURSE**

**Part II**

**Hopi Mission Field**



# **MENNONITE Mission Study Course**

**Part II**

## **Hopi Mission Field**



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**DEDICATED**

to the men and women of God who  
have so faithfully labored in our  
Hopi Mission Field from its begin-  
ning to the present time.

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## PREFACE

This brief sketch has been prepared with a two-fold purpose: first, to present to the reader, in outline, a picture of the historical experiences and heathen influences of the Hopi Indians, which governed their tribal life for centuries, and a glimpse of the present-day customs and environment which still bind them strongly to the past; and second, to challenge the reader to a deeper interest in the mission work for the Hopis, and much prayer and supplication for their salvation.

Inasmuch as education is essential for progress in any line of endeavor, and we have too long neglected the missionary education of our youth, the wish has often been expressed that we might have a mission study book covering our own Mission Fields. Therefore this booklet is designed for use in mission study classes, or as a supplementary study in Sunday School Classes, or in Christian Endeavor meetings. The material is topically arranged to facilitate assignment of lesson portions and discussions. Suitable Bible readings may be given in connection with the topics and additional reference material may be secured from histories of the Indians of the southwest, and from occasional articles in current magazines, and especially from the reports and correspondences of our own missionaries which appear from time to time in our Conference papers and Missionary Quarterlies.

Acknowledgement is hereby made of the valuable assistance in this compilation rendered by those missionaries who are now working among the Hopis, and of the kindly encouragement and criticism which they, as well as many other mission friends, have given this venture from its very beginning.



## HOPI MISSION FIELD

### Introduction

The Indians of our Southwest may be classed generally as pueblo and non-pueblo Indians. Pueblo is the Spanish word for town, meaning a group of substantially built dwellings, permanently located. The Hopi Indians belong to the pueblo class. Their nearest neighbors, the Navahos, are non-pueblo Indians, and have no permanent villages. They roam all over their own as well as the Hopi reservation. There are no less than twelve distinct tribes of Indians in Arizona, some of them belonging to the pueblo class.

Students of ethnology claim that all the pueblo Indians of the Southwest are descendants of the cliff dwellers, the ruins of whose villages are found in various stages of preservation and restoration in the mountains and canyons of Arizona and neighboring states. Many pueblo ruins have been discovered in recent years, scattered all over these states. The latter ruins evidently follow the cliff-dwelling period and precede the present period.

The earliest history that we have of the Hopis, in addition to their own traditions, takes us back to the time when Spain owned our Southwest. Coronado, the Spanish explorer and conqueror, penetrated this section of our country in 1540 in search of the famous "seven cities of Cibola," said to be fabulously rich. In the vicinity of the present pueblo of Zuni, in New Mexico, he found indeed "seven cities" but they proved to be Indian pueblos, not rich, but having a well-developed civilization suited to their primitive needs, and more advanced than other North American Indian



tribes. After the conquest of these Indians, Coronado sent a scouting party through the desert to the northwest, in search of other pueblos similar to these. This party suffered great hardships, but after wandering many days they discovered and conquered Oraibi, the Hopi Indian citadel. Thus, in 1540, Oraibi was seen by white men probably for the first time. A number of Spanish priests remained in all these conquered pueblos, to convert the Indians to Catholicism. The Hopis finally succeeded in throwing off the yoke of Spain and Catholicism in 1680. Other pueblos were not so successful, some remaining Catholic to this day. Oraibi is believed to be not less than five hundred years old.

### **Hopiland**

The Hopi Indian Reservation is in the northeastern part of Arizona, in the midst of an arid desert, and is partly surrounded by the Navaho Reservation. It includes 2863 square miles of sandy wastes, rocky mesas, and canyons, and has an altitude ranging from 4000 to 7000 feet. The climate is healthful. The winters are usually cold, the thermometer occasionally dropping below zero, with much snow in some localities. The heat of summer is moderated by the high altitude, the nights being cool. The rainy season is confined chiefly to the months of July and August, when frequent and severe electrical storms occur. There is but little precipitation to be expected during the rest of the year except the snowfall in winter. From Winslow, the nearest point on the railroad, the distance to Oraibi is seventy-five miles over rough desert roads. Formerly it took several days to make the trip, going by horse or mule team, and camping outdoors one or two nights; now it is made in five



hours with a good automobile. Many interesting sights entertain the traveller along the way. One road to the reservation passes the "pumpkin patch" where large pumpkins and vines are found preserved by petrification. The road also crosses the Painted Desert, with its many-colored rocks, sands, and volcanic deposits, and the red mesas which tower 400 feet or more above the desert floor. (A mesa is a high table-land rising from the desert with perpendicular walls or cliffs, making approach to the top difficult, and in some cases impossible.)

The Hopis live in the southern half of the reservation, on three mesas. These lie close together, the outermost ones being only twenty-five miles apart. They extend into the desert like fingers of a hand stretched toward the south. Steep narrow roads have been built up these mesas within recent years, to take the place of the difficult foot trails used by the Indians.

The villages on the First, or easternmost, Mesa are: Walpi, Tsitsomavi, and Teva; on the Second Mesa: Sipawlaví, Musongnovi, and Sunohpavi. On these two mesas the Baptists carry on mission work. On the Third Mesa are: Oraibi, Hotevella, and Paqavi, and at the foot of the mesa, Kiqotsmovi. The Mennonite General Conference Mission is located at this mesa and ministers to these four villages. It also has a station at Moencopi, which is on a mesa fifty miles west, in the Navaho Reservation just beyond the Hopi boundary. The last four villages named above were built in comparatively recent years. Moencopi was originally only a summer camp, occupied while the crops were growing, and after they were garnered the Hopis would move back to Oraibi. It became burdensome to transport



the harvested crops over fifty miles of desert, so they began to build permanent dwellings on the mesa near their fields, and thus a new village was founded. The other villages sprang up as a result of government efforts to educate the Hopi children. The first of these, Kiqotsmovi, was built up around the government day school by the friendly Hopis; the second, Hotevella, was made up of hostiles who were driven out from Oraibi in 1906 by those Hopis that were friendly toward the government. The hostiles did not want education or any other help or interference from the government and the missionaries. Later, trouble arose among those remaining in Oraibi, and the government agent induced the smaller faction to move to a new location, in 1907. They accepted government help in building their new village, Paqavi, but they are as hostile toward the Gospel message as those of Hotevella. The total Hopi population of the three Mesas, including Moencopi, is, in round numbers, two thousand and five hundred. The Hopis located within our Mission Field number about one thousand.

The Hopi houses are built of stone and adobe, with flat roofs and few windows, and are placed compactly along streets or courts. Formerly one story was placed on top of another to the height of three or more. Access from one story to another was by means of a ladder placed against the outside of the house. Part of the roof of each story formed a dooryard or pavement for the next story above. In ancient times the first story could only be entered through an opening in the roof, and at the approach of an enemy the ladders were drawn up, thus transforming the whole pueblo into a fortress. The newer buildings are only one story high; some have wood floors instead of stone or adobe,



large windows, and other conveniences of the white man's house.

Within the courts are found the kivas, of which each village usually has several. The kiva is an underground, excavated room, about twelve by twenty feet, the walls extending a foot or more above ground. It is completely roofed over with the exception of a small opening which permits entrance by means of a ladder. Here the religious ceremonies are performed as well as the initiations and other activities of the various clans. At other times the kiva becomes the men's workshop and loafing place.

### **Social and Domestic Life**

The Hopi have no distinctive social life, but in their leisure hours they visit, gossip, tell stories and traditions. Following the ceremonial dances, or on other occasions, such as a marriage, there is considerable feasting and dancing. Neither their religious nor social dances resemble those of the white people.

Their domestic life is simple. The father is nominally the head of the family and provides the living necessities. The mother, however, has more actual control over the children than the father, and to her belong the house and its contents, except his personal effects, such as saddle, harness, etc. The crops in the field belong to the man, but after they are harvested and stored in the house they belong to his wife, and her permission is required before they can be used.

There are no idlers in the Hopi household. Each member has specific duties to perform. The women are almost always busy with their housework. They must grind corn on the metate, or grinding stones, and bring water from the spring at a distance. They make



their own baskets and pottery; and formerly built their own houses with the help of other women. When the men are not busy in the fields with their crops, they herd the flocks, or go far out on the mesa to gather cedar or pinion wood for fuel; they card and spin the wool from their flocks, weave blankets, and make their moccasins. Formerly the men did all the sewing for the family, but the girls are now being taught to sew in school. The men also build the kivas. As soon as little boys are old enough they help father in the field, or herd the flocks. The girls learn to do all the work mother does, and still find some time to play merrily. The government's program of school-work, however, has changed the Hopi children's occupation considerably.

Hopi parents are very fond of their children, and welcome the girl babies as warmly as their brothers. The babies are tied upon their cradle from birth and spend the first six months on it. Afterwards they often ride on the mother's back or that of a little sister, securely fastened in place with a shawl.

The first ceremony in a Hopi's life takes place twenty days after he is born, when he is named. Not the parents, but the relatives, give the name, in particular the maternal grandmother and aunts. As each one names the baby she washes its head, and this continues until the baby objects too strenuously, or all present have participated. A number of names are given, but only one is finally retained. This is called the "child-name." All Hopi children are given English names by the Government Agents on the reservation, either at the time of birth or when they enter school. The boy or girl goes through one other ceremony before he or she is considered grown-up, namely,



the initiation into one of the clans or religious orders. At this time a new name is given by the one who presents the candidate for initiation, and the child-name is dropped. Every Hopi man is expected to belong to one of four clans, but he may join more than one. Girls are initiated into women's clans, and may belong to more than one.

They have their own marriage ceremony, but the government requires also that they secure a marriage licence, and have the ceremony performed by a minister or a government Agent. The newly married couple make their home with the bride's parents for some time unless the family is already too large or they disagree. Before the licence was required, when a woman was tired of her husband and desired to be separated from him, she would put his belongings outside the house. Thus he was forced either to go back to his mother's house or to find another home for himself. When a man desired to separate from his wife, he simply took his personal belongings and went away. She could not compel him to return. The government is endeavoring to make the marriage relationship binding.

The aged parents are usually neglected more or less, except in Christian homes, as the children consider them a burden when they can no longer work. The general tendency is not that of respect, but rather of disregard for their advice as well as for their comfort.

When a Hopi dies the body is wrapped in a blanket, after the customary preparations have been made, and carried to the general burial ground. There a hole is dug in the sand, the body is placed in it in a sitting or crouching position, and it is then covered with sand and a pile of stones. The graves of men are distinguished by the planting stick (one which has been used in



planting corn) which is placed on them, slanting toward the west, the direction in which the soul is to go when it leaves the grave on the fourth day for the underworld, or "skeleton house". The spirit of the stick they believe, goes with the spirit of the man. Unnamed babies are denied burial in the general graveyard, but are buried with their cradle on the edge of the mesa under ledges, or in rock crevices, and covered with stones. It is supposed that they are born again into the same home, or into a less quarrelsome home.

### **Education**

The government provides them with free education by means of reservation day schools at Oraibi, Hotevella, and Moencopi, and at the government boarding school at Tuba City, Arizona, to the eighth grade. Attendance at boarding school is desirable because it takes the child out of his heathen environment for a short time at least. Further education, when desired and advisable, is furnished in non-reservation Indian schools, and is generally given with the object of preparing the pupil for the teaching profession, or for a trade.

Educational work among the Hopis was never undertaken by our missionaries, inasmuch as the government schools had preceded them to the reservation.

### **Industrial and Economic Conditions**

An effort was made about thirty years ago to allot portions of the reservation to the Hopi Indians in severalty, but this was found impracticable on account of the scarcity of arable land. The Indians objected to allotments, preferring to live in their villages, and cultivate their fields wherever there was enough moisture



to produce a crop. No rations or annuities are given them by the government, and no part of the reservation is leased to white people.

They are farmers and stockmen. Where they can follow their old methods they need no instruction, as they thoroughly understand cultivating their dry land to the best advantage. No water for irrigation is available, but the government has stationed at Moencopi an instructor to demonstrate irrigation methods, which he is able to do by means of a little water from a spring. The Indians raise corn, beans, melons, squash, peppers, and have orchards of peach, apricot, pear, and apple trees. Only about 4000 acres of the reservation are arable, and this land is not found in one locality but is scattered in small patches along the washes, in the canyons, or other places where a bit of moisture collects. Each man chooses his own land for cultivation, and from seedtime until harvest he must keep constant vigil against marauding cattle, donkeys, mice, and other animals, and must not permit the desert land, which is constantly being driven about, to bury the plants. The industry and frugality of the Hopis has led them to search out every possible resource of the desert. From one hundred and fifty species of plants growing wild on the reservation, they have found use, it is said, for about one hundred and forty.

They are naturally traders. Paqavi, for instance, with a population of only one hundred and forty, has five Indian stores. The Navahos bring considerable trade to these stores, exchanging blankets, cattle, horses and sheep for corn, canned groceries, and dry goods.

The native arts of basket weaving and pottery making are carried on by the women. Pottery is made



on the First Mesa, one style of basket weaving on the Second, and another style on the Third Mesa. The designs are artistic, and generally represent symbols used in their religious ceremonies, such as rain clouds, lightning, birds, and others of similar nature. The blankets, rugs, and women's dresses in native style, which are woven by the men, are of a high grade both as to material and workmanship.

The boys and girls who have been away to school, are generally dissatisfied with conditions in their homes, and soon seek employment elsewhere. Some of the young men are well trained along mechanical lines, such as, blacksmithing, carpentry, cobblery, and other trades. Such individuals improve their own condition considerably, but do not add much to the economic life of their villages. Most of them drift to the railroad centers where they can get work in the machine shops and other industries. Where possible, they form Hopi settlements and keep up their dances, not so much for religious purposes as for the entertainment of the white people, and for their own amusement.

### **Native Religion and Traditions**

The Hopi religion is a mixture of the religions of various tribes. In the distant past, when the Oraibi village was new, various bands of Indians came from time to time asking for admission. The chief of Oraibi consented to receive them if they could demonstrate that their religion would be of benefit to the village. Many of them succeeded in doing this, if perchance rain followed their ceremonies. These ceremonies were then retained and became a part of their religion.

They believe in supernatural beings, (or spirits) good and bad, in the immortality of the soul, a future



life in the underworld, the "great hereafter," future punishment, salvation by character (that is, good character according to their interpretation), and transmigration of the soul. At Apohnive, in the vicinity of Oraibi, is the place of Judgment to which the soul of every Hopi must go for judgment after death. The very bad people are assigned to the bottomless pit and continue an endless existence there, while the good go to "heaven" which is represented by villages in the underworld. Those who were not good enough to go to heaven but were not very bad, are assigned to hell and burn up, and so their spirits escape in the smoke and become clouds. The good people are those that carefully observe the ceremonies and traditions. They do not measure goodness from the standpoint of morality.

The principal religious ceremonies are designed to produce rain by propitiation of those spirits or deities that are believed to control the elements. There are a number of ceremonies, each extending through a nine-day period, and ending in a more or less elaborate public dance, performed by the priests and their assistants or clan brothers. The ceremonies in the kiva are performed by the priests and certain members of the clan which is conducting that particular ceremony. Three of the important ceremonies are conducted in the autumn by women's clans. The other ceremonies are all conducted by men's clans, and occur mostly during the fall and winter. The best known is the Antelope-Snake dance, to which hundreds of tourists flock. The spectacle is fascinating, but at the same time revolting. There are other ceremonies which last only one day. During the longer ceremonies a symbolic altar is set up in the kiva, and a sand-painting is made



on the floor before the altar. Formerly each clan had its altar and idol, for which someone was appointed keeper. Some of these clan altars and idols have been destroyed. Family idols also are now rare. There are no daily observances of religious ceremony in homes or kivas, but all work is supposed to be preceded by prayer.

Objects used most frequently in religious ceremonies are: holy meal, and prayer offerings, or bahos. The holy meal is cornmeal that was set aside for religious purposes. It is sprinkled upon objects that are designed to appease evil spirits, or to carry the Hopi's prayer to the spirit world. It is also to sanctify anything for ceremonial use. The baho is a stick or withe, about the size of a lead pencil, to which is fastened an eagle feather, or feathers of certain other birds. The bahos are prepared by the priests in the kivas, sprinkled with holy meal and prayed over, and are then carried out and placed over a spring as a prayer that it may not run dry, or they are placed in a cultivated field, that the seed may yield an abundant harvest. Eagle feathers are sometimes fastened to the rafters of houses, or tied upon children, or to the tails of horses, to keep away misfortune. Some bahos are taken to the shrine of the sungod, or the wargods.

Their religious traditions go back to the beginning of mankind, the creation, and have, of course, the Hopi point of view. They also have a story of the flood and the dispersion. They are apt to point out the similarity between their traditions and the Old Testament stories, and say that their religion is as good as the Christian's, giving that as their excuse for refusing it. But when the missionary reminds them that they have no Jesus, no Savior, they are forced to



admit it. They have a tradition that the "Elder Brother" will come from the east and destroy the devil and wicked people, and make new life. That will be the consummation of their religion. Another tradition says that a white man will come with a black book, and bring them the word of God.

Sin, according to their idea, is failure to observe their traditional teachings and to participate in their ceremonies. Under the preaching of the missionary they are convicted, not so much by their own sinful life, as by their disbelief in God, and conscious disobedience to His commands as contained in the Scripture brought by the missionary. With the coming of the white man, and the Gospel of Jesus Christ, the religious life of these people has changed radically. They still practice their ceremonies to some extent, but comparatively few still have a sincere faith in their old religion.

### **Brief History of the Mission Personnel**

The attention of General Conference was first directed to the Hopi Indians in 1890 by Mr. Peter Staufer, who was employed in the Government Indian Service for the Hopis, at Keams Canyon, Arizona. He had previously been employed in mission work for the Arapaho Indians in Oklahoma. No mission work had been done among the Hopis up to this time, since the Spanish priests were driven away in the seventeenth century. Mr. Staufer repeatedly urged the Mission Board to consider the field. Finally Rev. C. Krehbiel, President of the Mission Board, and Missionary H. R. Voth, who was on furlough from the Arapahoe Mission, visited Hopiland in 1892. Although there were no funds in the Mission Treasury for ex-



tension work, they were so impressed with the needs of the field that they felt convinced this was God's call to open a mission there. When the matter was put before the churches they responded by pledging enough money to make a beginning, and Bro. Voth was appointed the pioneer missionary. This work entailed greater hardships than that in Oklahoma because of the isolation of the field from the conveniences of civilization, the difficulty in securing help and material for building operations, and the intrenchment of the Indians in their own religious beliefs and ceremonies in which they had continued uninterruptedly for centuries.

Before the Gospel message could be given to these people, the missionary had to learn their language. This was accomplished with the greatest difficulty, as there were no textbooks, no written language, and no teachers. It had to be quarried from the virgin rock, so to speak, by asking questions, listening to conversation and so on. The Hopis were loath to teach the missionary those words and terms that would convey the meaning and message of another religion which should supplant their own. The beginning was made with the help of Mr. Stauffer who had gathered a small vocabulary in his contact with the Indians; other helpers were the Hopi children who attended the government boarding school at Keams Canyon. However, the children were of but little help as they were away at school the greater part of the year, and had not made much progress in English up to this time, nor could they furnish a vocabulary for religious expression. Thus it required several years of hard work to get the language well enough to be able to preach.

The missionary and his wife took every opportuni-



ty to win the confidence of the Indians, showing them kindness, visiting in their homes, caring for their sick, in short trying to live the Christlife before them. The Indians responded by returning the missionary's visits with interest, and listening attentively to the preaching of the Gospel. Bro. Voth built a mission house on the desert, about two miles from the foot of the Oraibi mesa, employing such Indian help as he could hire. Some years later a chapel was built on the mesa about a quarter of a mile from Oraibi. (This chapel is not being used at present, as the Indians that attend services live nearer the chapel in Kiqotsmovi, which was dedicated in June, 1917.)

Bro. and Sister Voth carried on this pioneer work alone for nine years, amid great difficulties and under a heavy strain, until their health was impaired. In May, 1901, the Lord called Sister Voth home, and her body lies buried in the sands of the Oraibi desert, a precious "grain of wheat." Bro. Voth, in poor health and burdened with the care of his small children, remained on the field another year, and then turned the work over to Rev. J. B. Epp who had come in 1901. The latter worked alone until 1903 when Rev. and Mrs. J. B. Frey were sent by the Mission Board. Bro. Epp then returned to New York to complete his mission studies which had been interrupted when he was called to relieve Bro. Voth. In two years he returned to Oraibi with his wife, and resumed the work, while Bro. and Sister Frey moved to Moencopi. Bro. Epp continued in charge of the Oraibi station until Sister Epp's health broke down in 1911, and it was necessary for them to leave the field at once. Sister Epp was called to her heavenly home about a year later.

By this time several new workers had arrived on



the Field. Miss Mary Schirmer came in 1906, and Rev. John R. Duerksen in 1911. Mr. C. J. Frey who had been on the Mission Field for some time to assist in the building projects, was ordained to the work in 1912, and took charge of the Oraibi station. All of these workers had assisted at Moencopi for a longer or shorter period. In 1914 Bro. Frey was taken very ill and soon went to be with his Lord. The Oraibi station then fell to the care of Bro. and Sister Duerksen who had charge of it until they moved to Hotevella in October, 1919. Hotevella is seven miles distant from Oraibi, and the work there had been begun by Sister Schirmer, with the assistance of Bro. Duerksen who built a chapel and mission house near the village. Sister Schirmer resigned in August, 1919, and the work of both Hotevella and Paqavi was left to Bro. Duerksen's care.

Again the Mission Board sent new workers to Oraibi: Rev. and Mrs. Karl Friesen took charge in October, 1919, with the assistance of Otto Lomavitu, a native helper and interpreter who has since withdrawn. After more than six years of faithful work, Bro. and Sister Friesen found it necessary to leave the field, resigning in June, 1926, on account of poor health which no doubt was due to the high altitude and the extremely dry atmosphere.

Mission work at Moencopi was begun by the Women's National Indian Association. About 1904 they offered to relinquish their field in favor of our Mission at Oraibi, and the work was taken over by Bro. and Sister J. B. Frey in 1905. During the first year or two the missionary's time was occupied in erecting the mission house and chapel, which are in close contact with the Indian village, being separated from it by less than



fifty rods. Bro. and Sister Frey worked alone except for short visits from friends or new workers, until 1915 when Caroline Burkhalter came. She remained in the work until 1922, and then resigned to be married and enter another field of Christian service.

One of the first native helpers in the Hopi Mission was Frank Jenkins who assisted Bro. Frey in the translation work, at Moencopi, and also gave promise of becoming an effective personal worker and preacher to his own people. The Lord called him home in the winter of 1918 during the influenza epidemic, after he had served Him but a few years. In the summer of 1922 a Hopi couple, Mr. and Mrs. Fred Johnson, were appointed to assist Bro. Frey. They have both had training for Christian work.

Another phase of mission work was taken up early in the Mission's history, namely, caring for Hopi orphan children. The first orphans, two little girls, were cared for by Mrs. Gates, a mission friend who was not in the employ of the Mission Board. Bro. and Sister Epp took an orphan girl into their home, who is still with them. Other orphans were received from time to time and were cared for in the home of one missionary or another. Some of these children remained with the missionaries when they left the field, and are still with them. Since the beginning of this work a number of orphans have died, mostly infants. Three orphan boys and one girl are at this time under the care of Sister Elizabeth Schmidt who has had charge of the orphanage since 1911.

There are at present (summer of 1926) two white missionary families, and one native family, remaining in the work on the Hopi Mission Field.



## Translations

In the great conflict when the Devil enforced his temptations with subtle arguments, our blessed Lord answered all with a single phrase, "It is written." Where was it written? In God's Holy Book. This impressively illustrates the final authority of the Scriptures from which there is no appeal, and at once marks the path and indicates the fundamental principle that must obtain in translation work, namely, that the translation must be absolutely true to the original and substantiate its claim of being the "Word of God." This has been the underlying principle in translating the Scriptures into the Hopi language.

The task has involved four definite lines of work:

1. The acquisition of a general working knowledge of the Hopi language.

2. An investigation into the inherent meaning of words, grammatical constructions, and idiomatic expressions, and to establish their exact meaning when used in reference to religion and ceremony.

3. Ascertaining the exact meaning and accuracy of the English or German translations followed, by comparing the same with other translations in different languages and especially with the original.

4. So clothing the Scripture passages with the Hopi language that the language is genuinely Hopi and the content is as genuinely the Word of God as originally given, in so far as that lies within the reach of the translators.

It might be of interest to the friends of the Hopi Mission to examine the great mass of preparatory work done by the pioneer missionary, Rev. H. R. Voth, and his immediate successor, Rev. J. B. Epp. Most of this work is in manuscript form. Certain papers pre-



pared by Bro. Voth have been printed by the Field Columbian Museum, (Anthropological Series), and can be found in public and private libraries.

At present there are available for the Hopis a Bible History (printed in 1916), the Epistle to the Romans, chapter 1 to 8, (1917), and a Short Bible Study (or Catechism) printed in 1923. The Four Gospels are in manuscript form, and thus far only available for the missionaries. Many other portions of Scripture have been translated which await revision. There is also a Hopi Song Book, printed in 1918, which contains seventy-two songs. About forty other songs are ready for printing. It is unfortunate that there is no songbook with notes.

The Hopi language is learned from print by the phonetic method, so that a diligent Hopi student may learn to read it fluently in a month, in study periods of only fifteen minutes daily. A Hopi primer or reader, prepared by the missionaries, is used in teaching it, and contains a collection of short sketches of the history of Hopi life during the last hundred years, including some folk stories. About sixty-five young Hopis can read their own language, but it required a great deal of encouragement to persuade them to study it, as their language had not existed in print until our missionaries reduced it to writing. The advantage of being able to read Hopi is that the Scripture translations can be read in their own homes, or in their public meeting places, to those who would refuse to listen to the missionary preaching the Gospel. The missionaries on the Baptist stations also use these translations, as they have not done any translation work themselves.



### **Various Phases of Mission Work**

The Mission work among the Hopis is purely evangelistic in character, for the reason that the government takes care of their educational, medical and industrial needs. The original mission sites have been retained, and they are conveniently situated so that three white missionaries, with the help of native workers, are able to take care of the Indian villages. There are no out-stations.

The services for the Christians at Oraibi consist of Sunday School and preaching on Sundays, midweek prayer meetings, and one evening a week of Bible Study. These services are conducted in the native language for the most part, and when the English language is used, it is interpreted for the Hopis as only a very few understand it. The Hopi school children and the missionaries' children are of course, taught in English. At Moencopi and Hotevella the missionaries have been conducting Sunday school services for their own families, to which they invited any government employees that were in the vicinity, as well as Hopis, but seldom any one came to these or any other services.

The missionaries were formerly permitted to give religious instruction at the village day schools twice a week. This privilege has been withdrawn, but the children at the Government Boarding School are required to attend religious instruction twice a week. Bro. Frey has charge of this work with the Hopi children at the boarding school at Tuba City. By omitting the religious instructions during the last few weeks of the school year, the missionary can have services with the children on consecutive evenings for a week, which gives a better opportunity for evangelistic work.



Meetings are held with the women at Oraibi and Paqavi whenever the missionaries have enough material on hand for quilting. These meetings afford an opportunity to give the Gospel message. At Moencopi and Hotevella the women will not come out to such meetings.

Since the unsaved do not come to church services, nor to any other services, to hear the Word of God, the missionary must bring the message to them either by open air preaching or by house visitation. Street preaching is done weekly both at Moencopi and at Oraibi, and twice a week at Hotevella and Paqavi. This service is conducted by the missionary or native evangelist, and the native Christians take part by testimony and prayer. House visitation is carried on at all times on each station, and is probably the best method of reaching the Hopis. They are usually friendly toward the missionary until he begins to speak of the Gospel; then their attitude changes to indifference, ridicule, or even open opposition. Occasionally someone shows a little interest. Pastoral work among the Christians is of course also necessary.

An intensive evangelistic campaign is carried on every fall, alternating between the Mennonite and the Baptist Mission Fields, in which all of the missionaries from both Fields, who can possibly do so, participate. All of the Hopi Christians from both Fields also attend as often as possible. Bible study classes are held for the native Christians and evangelists in which the Scripture translations are used. Much stress is placed upon training the native evangelists to do evangelistic work in the villages. They are encouraged to call on their people and tell them the Gospel. They are bright



and alert, and know well how to answer their heathen opponents, so that the latter say it is useless to oppose the evangelists.

### **Church Organization**

There are no organized churches in our Hopi Mission Field. At Oraibi is a group of about thirty baptized Christians whose names are carried on the missionary's records, and who receive pastoral care. They make regular offerings of their means for the Lord's work, and have a voice in the expenditure of the same. They also bear a measure of responsibility for the spiritual work of the Mission. Simple matters relating to their own meetings are referred to them for decision. In knowledge of Scripture, as also in Christian living, the majority manifest definite growth. This is shown by their faithfulness to Christian duties, their regular attendance at the various Christian services, and by their willingness to witness to their own people both at the street meetings and in private conversation. It is said of a Christian mother who recently departed to be with the Lord, that she spent much time alone, daily, in prayer for her family and her people.

Persecution comes in the form of ridicule, contempt, slander, reproach, and so on. At times this becomes irksome, and yet they bear it quite cheerfully, realizing that it is for the Name of Christ.

Self-support is not possible so long as the number of Christians is so small, but the expenses for fuel, light, and minor repairs are paid out of the Christians' offerings. A somewhat definite organization has been proposed, and if it is adopted it will give the native Christians more responsibility in self-government, but



according to the present outlook, the advice of the missionaries, based upon the Word of God, will be needed for a considerable length of time for guidance.

### **The Missionary and His Family**

The climate offers no serious difficulties to the missionaries, except that the high altitude sometimes brings ill effects, and it is necessary for them to spend some time occasionally in a lower altitude. The difficulty of securing a suitable education on the reservation for the missionary's children, forms a big problem, and cannot be satisfactorily solved so long as the number of white children in each mission locality is small. Private instruction in the home by the missionary's wife, and occasionally a year or two of public school for the white children, is the usual course, until the children can attend high school or college away from home. The missionary and his family live an isolated life, shut in with the Hopis by the surrounding desert, in the midst of the homeland, and yet apparently in a foreign country with the sound of a foreign language in their ears. Nevertheless, by the way of the Throne they are close to the home friends and churches.

These dear workers are calling upon us to uphold them in this difficult field with our prayers and interest, and to make intercessory prayers in behalf of the Hopis that they may be willing to believe ere they become utterly and hopelessly gospel-hardened. They also remind us to give thanks for the marvelous work of grace already wrought in the lives of the Christian Hopis, for they, like the Thessalonians, have "turned to God from idols to serve the living and true God; and to wait for His Son from heaven." (1 Thess. 1:9).



